DR. LUTHER FOR THE  $Y_{\mathrm{OUNG}}$ 

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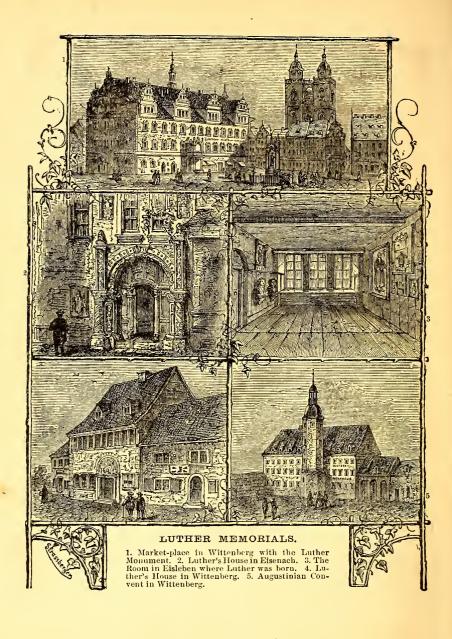
FOR THE CHILDREN OF THE CHURCH.

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#### Bulher's Parents.

OUR hundred years ago there lived in the village of Moehra, in Germany, a miner named



HANS LUTHER, LUTHER'S FATHER.

Hans Luther, and his wife, Margaretha Lindemann. His ancestors had also lived in this village and were farmers. But Hans Luther became a miner and

worked in the copper mines at Moehra. He soon moved to the town of Eisleben. And here, shortly before midnight, on the 10th of November, 1483, was born their son, whose name you all know, Martin Luther. A half year later, Hans Luther removed with his wife and child to Mansfeld, where he had at



MARGARETHA LUTHER, LUTHER'S MOTHER.

first a hard struggle with poverty. His wife had to go out into the forests to gather fire-wood and earry it home on her back. But God blessed the husband's labors and he became a man of property. The Counts of Mansfeld, who esteemed him very highly for his industry, gave him two smelting furnaces. He was a pious man also. The citizens of Mansfeld honored him by electing him a member of the town-council. Luther's mother, Margaretha, was esteemed as the model of a true housewife. She was distinguished among women for her piety and devotion.

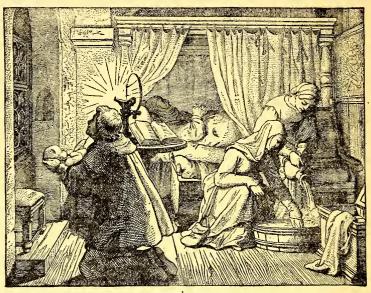
Both of Luther's parents lived to a very great age. They had seven children, four sons and three daughters. At their death, there were living two sons and all three daughters. The latter were married to citizens of Mansfeld. Luther was not ashamed that he had descended from farmers. He once said, "I am a farmer's son; my father, and my grandfather, and all my ancestors were farmers."

# Qartin Tullper's Baptism.

UTHER was born on the 10th of November, 1483. His parents wishing, as early as possible, to afford him the grace of God in Holy Baptism, Hans Luther, on the very next day, carried his son to St. Peter's Church in Eisleben. It was St. Martin's

day (Nov. 11th), and so the child received the name of Martinus at his baptism.

St. Martin was born in Hungary, of heathen parents, about the year 316. At the early age of sixteen he became a soldier. He afterwards removed to France and there received Christian baptism. Little is known about him. He is said, however, to have been a brave Christian soldier. One winter,



LUTHER'S BIRTH.

runs the legend, he saw before the gate of the city of Amiens a poor man, nearly naked and shivering in the cold. Martin tore off his soldier's mantle, drew his sword and cut it in two, and keeping one half himself, gave the other to the poor man to cover his nakedness. The same night, Christ appeared to him clad in the half of Martin's coat. St. Martin suffered much persecution on account of his faith. He died about 400 A.D., as Bishop of Tours.

Martin Luther had a glorious example in this Christian hero. And God made Luther also a right true knight, brave to do battle for the Lord.

The picture, given above, shows us the room in Eisleben in which little Luther first saw the light of day. The babe is born and his father dedicates him in prayer to God. And full many a time after this did that father kneel by his child's bedside and fervently pray aloud that his son might remember the name of the Lord. On the right side we see hanging on the wall the picture of St. Martin, after whom the child was named.

## The Bon Tullier at School.

HE father early took his son to the school at Mansfeld. In bad weather, he used to take little Martin up in his arms and carry him to school. The bundle of rods in the teacher's hand is not without meaning, as the sobbing boy behind the master's chair has found out. Those were the days of severe discipline. The rod was spared neither at home nor in school. Luther himself says, that in one morning he

received fifteen whippings. His father was of the opinion that children should not be reared too tenderly. He rather kept in mind the proverb of Solomon, "He that spareth his rod hateth his son: but



LUTHER TAKEN TO SCHOOL.

he that loveth him chasteneth him betimes" (Prov. 13:24). Martin's father loved him dearly, but not, like many parents nowadays, blindly. Therefore he did not wink at the boy's faults. Luther says,

"My father once gave me such a severe whipping, that I avoided him until he made up with me again. My mother too whipped me about a mere nut, until the blood flowed." Luther was a very apt scholar and diligently learned the Ten Commandments, the Child's Creed, the Lord's Prayer, and Christian Hymns. His father saw how diligent his son was, and what fine talents he had, and determined to give him a good education.

#### Tulher as a Chorister.

T the age of fourteen, Luther's father sent him to the great city of Magdeburg, where was a celebrated Latin school. He could, of course, learn more here than at Mansfeld, but otherwise, he had a hard time of it in Magdeburg. His father was not able to pay his heavy expenses longer than one year. He had, therefore, to do as all the poor scholars did in those days. They went out in companies of ten to twelve, and sang hymns before the doors of the citizens, for which they received alms. Luther joined in these "Bread-songs." But they often met with hardhearted people who had no pity for the poor scholars.

When fifteen years of age, Luther went to Eisenach, where he had some relatives, but they were poor also.



LUTHER AS CHORISTER.

Here, too, the poor young fellow had a very hard time. He had to sing for his bread from door to door, as at Magdeburg. It often happened that, instead of either bread or money, he got nothing but sour looks and harsh words. Such were the hardships of Luther's youth; for whom God would exalt, he first teaches to humble himself.

And so one day Luther sang before the house of a rich citizen, named Cotta. His wife, Ursula Cotta, was deeply moved by the youth's devout singing. She called him in, questioned him about himself, and was so pleased with him that she took him to live with her. She cared for him as though he were her own son.

He was now able to study free from care, and applied himself with all his might. He paid particular attention to music, and learned to play both the lute and the flute. Luther was ever grateful to good Ursula Cotta, and called Eisenach his own dear city.

# Kulhar at the University.

IDDING farewell to Eisenach in 1501, Luther at the age of eighteen went to Erfurt to attend the University. His father wished him to become a lawyer. He was a diligent student and began his

daily studies with prayer to God. His motto was, "To have prayed well, is to have studied well." But he had no desire to be a lawyer; he wanted to lead a religious life. But his father was not willing that he should enter a monastery. He abhorred the life led by the monks, which was often idle and sensual.

Luther spent much of his leisure time in the University library. One day (after he had been at the University two years and was now twenty years old) a book fell into his hands which he had never seen before—a Latin Bible. To his great amazement, he found that it contained much more than the gospel lessons read in church on Sundays. He opened the book at the story of Hannah and the infant Samuel. He read it through and could hardly contain himself for joy. The child, dedicated to the Lord for life by his parents, Hannah's song of praise, the piety of the child Samuel—all this the young student eagerly read, and returned home praying that God would in due time grant him such a book.

He revisited the library and read with increasing joy in the Holy Bible. He would be a Samuel too, and say with him, "Speak, Lord, for thy servant heareth." And he verily became a true servant of the Lord, and proclaimed abroad what the Lord spake to him in His Word.

## Tulher in the Quasteny.

UTHER pursued his studies with such unreasonable ardor as to bring on a dangerous illness. He thought he was about to die. In his deep distress God sent him an aged priest to comfort him. He said to Luther, "Be of good cheer; you will not die upon this couch. God will yet make of you a great man, to comfort many people."

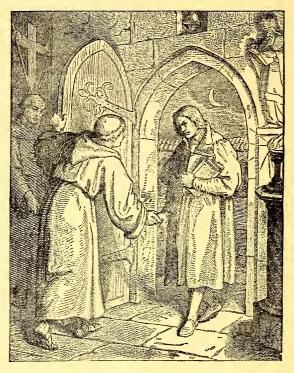
Luther recovered. But he was no longer willing to become a lawyer. He had been on the borders of the grave; and from that hour most serious thoughts took

possession of him.

Just about this time his friend Alexius was one morning found murdered in his bed, and a little later Luther himself, whilst walking in the country, narrowly escaped death by a stroke of lightning. These things filled him with such a dread of the divine wrath that he forthwith resolved to enter a convent. He thought that in this way he would merit eternal life.

On the evening of July 17th, 1505, Luther knocked at the gate of the Augustinian Convent, in Erfurt, crav-

ing admittance. The gate opened, and closed behind him. He became an Augustinian monk without the knowledge or consent of his father.



LUTHER ENTERS THE MONASTERY.

Convents were very numerous in Luther's day. The life of a monk was extolled as an angelic life. New orders, therefore, arose continually, e. g., the Franciscans, the Dominicans, the Augustinians, the Capuchins, etc. The

Augustinian order was named after the learned Bishop Augustine, whose mother was the godly Monica. Luther was a diligent student of Augustine's writings, and confessed that, next to the Holy Scriptures, he was indebted to these writings for a knowledge of the pure truths of the Gospel. Augustine lived from 354 to 430 A. D.

In the convent Luther had to perform the most menial services. As "Brother Martin," he had to go through the town, bearing a bag upon his back, and call at the different houses to gather butter, eggs, and bread for the convent. He had to toll the bell, sweep the chapel, and keep the various rooms in order; all of which he performed with great humility. He still read his Bible diligently. But do what he may, it brought him no peace of mind or heart. His restlessness of soul and pangs of conscience waxed so great that at length he was thrown into a dangerous illness. Then an aged brother consoled him with the words of the Apostles' Creed, "I believe in the forgiveness of sins," which made a deep impression on him.

In the year 1508, Luther was called to Wittenberg as *Professor*. He also became preacher in the Castle Church. His sermons were so powerful, that the church was crowded with hearers.

In the year 1510, it became necessary for Luther to make a journey to Rome. This pleased him very much, for he was anxious to see the Pope, the so called "Holy Father." Luther thought that all who lived in Rome were good Christians. When in sight of the

city, he knelt down and cried out, "Hail to thee, thou holy Rome!" But he was soon undeceived. He



PAPAL POMP.

found a scandalous state of affairs among those who ought to have been the shepherds of the flock.

He afterwards said: "I would not take a thousand gulden not to have seen Rome."

In Rome they show what is called *Pilate's Staircase*. It stands before All Saints' Chapel and consists of twenty-eight marble steps. This staircase, according to the Roman Catholics, formerly stood in front of the judgment hall of Pilate, in Jerusalem, and Jesus ascended it on Good Friday. It was only to be ascended on one's knees. Whoever mounted it thus received the forgiveness of his sins. To this day, this promise may be found written on both sides of this staircase. Such an opportunity, Luther could not leave pass. But whilst he was creeping up on his hands and knees and praying, it seemed to him as though he heard a voice, saying: "The just shall live by faith."—Rom. 1: 17.

On his homeward journey, the Lord drove the arrow still deeper into his soul. At Bologna, Luther was sick unto death. Then, again, did this precious saying shine forth, as a bright light, in his soul. Luther returned to Wittenberg a new man. "The just shall live by faith," became from that hour the motto of his life. In the year 1512, he was made Doctor of Theology. Young men flocked to Wittenberg, from all parts of Germany, to hear him. He resided in the convent of his order in Wittenberg.

#### Abuses in the Roman Gatholic Church.

HE days before Luther, are called the Dark Ages. Darkness was over all Europe, because the true light shone not. The times were poor in the Word of God but rich in errors and doctrines, the most monstrous. The Pope, at Rome, wished to be regarded as the "vicar," or representative, "of Christ" upon earth. But the papal court abounded in iniquity. Many of the Popes were drunkards and murderers, and the bishops, abbots, and monks, were often no better. Many a pious Christian never in all his life saw an entire Bible. Even if he had, he would not have been permitted to read it, as the Pope had forbidden the reading of the Scriptures. The people were, rather, taught to honor the Saints and to pray to the Virgin Mary, and tried, by fasting, pilgrimages and self-mortification, to merit salvation.

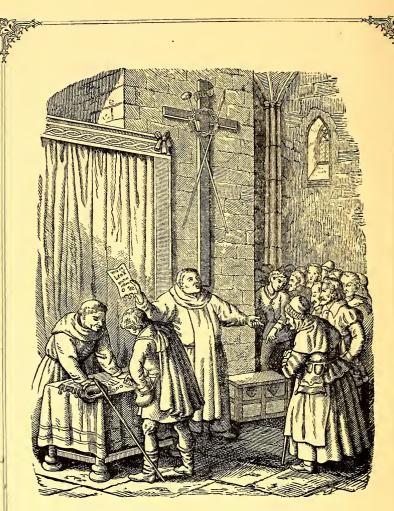
Other False Doctrines. Concerning the Lord's Supper, the Roman Catholic Church teaches, that the priest changes the bread and wine into the body and blood of Christ (Transubstantiation). The cup, too, is given only to the priests and denied to the people, although Christ said "Drink ye all of it." Auricular Confession, and the sacrifice of the Mass were introduced. The doctrine of Purgatory was taught. Even prayer was perverted

and abused. Strings of beads, called Rosaries, were employed. They consisted of ten small beads followed by a large one, making in all 165 beads for a large rosary and 55 for a small one. Taking hold of a large bead, the Lord's Prayer is said. Then passing on to a small bead, an Ave Maria or "Hail Mary!" is said. And so on, until the whole 55 or 165 beads have been prayed over: a "Hail Mary!" for every small bead and a "Lord's Prayer" for every large one.

The Roman Catholic Church was thoroughly corrupt. The worst feature of all was that all Christians who held to the Word of God, were treated as heretics. Courts of inquisition were established, to ferret out the possessors of Bibles. Many Christians were tortured and many burnt alive for the Word's sake. The Roman Catholics thought that, thus, they were doing God service. So dark and sorrowful were the times before Luther.

#### Andulgences and the 95 Theses.

OPE LEO X. needed money to finish St. Peter's Cathedral, at Rome. In order to get it, he promised an indulgence, or the forgiveness of sins, to all who could pay him for it. One John Tetzel, a Dominican monk, travelled through Germany, in



TETZEL SELLING INDULGENCES.

1517, in order to collect this indulgence-money. He was a miserable fellow and was once condemned to be drowned for the crime of adultery. Whoever gave him money received a piece of paper, signed by the Pope, setting forth that the individual's sins were forgiven. Tetzel went from place to place, lauding his wares in the most shameless fashion. He would set up a red flag, bearing the Pope's coat-of-arms, and mounting a pulpit would exhort the people to buy indulgences. He was, everywhere, received with great parade. The school-children, with their teachers, the clergy, the officials, the maidens, clad in white, and a great multitude poured forth from the towns to welcome him, and the bells were rung in his honor. His tariff was for witchcraft 2 ducats, for polygamy 6, for murder 8, for robbing churches and for perjury 9; and he was accustomed to say:

> Soon's in the chest the money rings The soul from purgatory springs.

Now when Luther, as pastor in Wittenberg, exhorted his people to repentance, and confession of their sins, they would not listen to him, because they had already paid for their sins. Luther was outraged by this fraud and denounced the scandal from the pulpit. His sermons made a great stir in the community and crowds flocked to hear them. Many a pious Christian

had long been of the same opinion but had not ventured to express himself.

The night before the 31st of October, 1517, Frederick the Wise, the Elector of Saxony, had a singular dream, at his castle in Schweinitz, which he thus describes: "About midnight I dreamt that the Almighty sent to me a monk, accompanied by all the Saints, who should vouch for his being a messenger, sent of God, and God commanded me to permit the monk to write something on my Castle Church, and I should not regret it. I gave him permission to do as he was commanded. Hereupon the monk began to write, and made such large letters that I could read them at this distance, (eight leagues from Wittenberg). He used such a long pen, that it reached clear to Rome and pricked the ear of the lion that lay at Rome, (Pope Leo. which means lion,) and shook the triple crown upon his head, so that it began to tremble, and was in danger of falling. On this the lion set up such a fearful roaring, that everyone ran to see what was the matter, and the Pope desired me to take the monk in hand, because he lived in my territory. We tried with all our might to break the monk's pen; but the more we tried it, the more unyielding the pen became and resounded like iron, so that the noise of it pained my ears and wrung my heart. At last we gave up trying, because we were afraid the monk was a supernatural being. When we inquired where he got this wonderful pen, he answered that it was plucked from a century-old Bohemian goose, (John Huss, whose name means goose,) and the reason it was so strong, was because there was spirit and life in it that no one could take from it."

Tetzel daily grew more bold. At last Luther wrote to four bishops, and begged them to restrain Tetzel. But they advised Luther not to interfere in matters belonging to the Pope and the Church. Then he wrote his Ninety-five Theses (or sentences against indulgences) on a large sheet, and on October 31st, 1517, nailed it on the door of the Castle Church at Wittenberg. This was the beginning of the Reformation.



Luther Nails his 95 Theses against Indulgences to the Church Door (1517).

And this is the reason why we observe the Reformation festival on the 31st of October every year.

Luther's theses attracted a great deal of attention. In two weeks they had run through all Germany. In four weeks they could be bought in Jerusalem. It seemed as though the angels themselves had been the messengers. The brave monk of Wittenberg was in everybody's mouth. Naturally the Pope would not yield to such an insignificant monk, and in 1520 excommunicated him. Upon this Luther took a very bold step, and cut loose from the papacy, by his daring act of burning the papal bull (or letter of excommunication) outside the Elster gate of Wittenberg, in the presence of a great concourse of spectators, on the 10th of December, 1520.

### The Piet of Aorms.

HE Emperor in Luther's day was Charles V. He was a mighty potentate. His dominions extended to all parts of the earth, so that it was said the sun never set upon his empire. Charles V.



summoned a diet or convention to meetat Worms in 1521. There Luther

summoned to was appear and make When on answer. his journey thither, Luther's friends tried to dissuade him from going to Worms. But he replied, "Though a fire, high as the heavens, should rage between Worms and Wittenberg, yet will thither and confess Christ." When he came within sight of the City of Worms, he received a warning message from his friend Spalatin, not to enter the city. But Luther wrote

back, "Though there are as many devils in Worms as tiles on the roofs, I would still go thither." On the 16th of April, 1521, Luther, riding in an open carriage and clad in his monk's habit, entered Worms in the name of the Lord. The streets and even the roofs were thronged with people, to see him. More than two thousand persons followed him to his lodgings.

The next day he was to appear before the Diet, but the streets were so thronged, that he had to be conveyed through gardens in the rear of the houses to the place of meeting. At the door of the great council-chamber were gathered many knights, one of whom, the brave George von Frundsberg, laid his hand on Luther's shoulder and said kindly, "Poor monk, poor monk, thou venturest upon a path such as neither I nor many another captain have dared in our hardest battles. But, if thy cause be just and thou art sure of it, forward in God's name, and be of good cheer; God will not forsake thee."

Luther now stood before the Emperor and the Diet. Round about the Emperor Charles sat his brother Ferdinand, six electors, twenty-four dukes, eight margraves, thirty bishops and prelates, and a great crowd of princes, counts and lords, bishops and doctors. The eyes of more than five thousand persons, who filled the hall and stood about the windows, were

fastened on Luther. Before this vast assemblage stood the Augustinian monk. His writings were laid before him and he was asked whether he acknowledged them to be his and whether he was willing to retract? The first question he answered affirmatively, but, as to the second, he desired a day's time for reflection. On the following day, he made this brave response, "Unless I be convinced by the testimonies of the scriptures or by other clear and overpowering reasons, I neither can nor will retract anything, for it is not advisable to act against conscience. Here I stand; I cannot do otherwise; God help me! Amen."

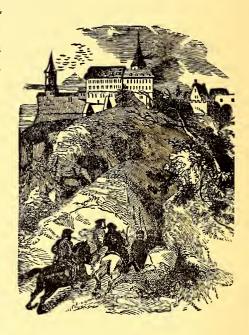
A profound silence pervaded the assemblage until Luther was led away. This courageous speech won him many friends. On the 26th of April he left Worms. The emperor gave him a safe conduct back to Wittenberg, but the ban of the empire was pronounced against him.



### Inther at the Warthurg.

HEN Luther was passing through the Thuringian forest on his return from Worms, he

was seized by a band of knights. They dragged him out of his carriage, threw a cloak over his shoulders, and rode off with him. The world thought his enemies had killed him. But his fast friend, Frederick the Wise, had taken this plan to preserve Luther from harm. The knights of the Elector merely conducted



him to the Wartburg Castle. Here Luther lived the

life of a knight, and was known as Junker George. This was done because his elector was only able secretly to afford him protection.

Whilst there Luther wrote a number of books. On the appearance of the first work, both friends and enemies perceived that Luther was still alive, but where concealed, they could not find out. The greatest work begun here was the translation of the Bible into German. He translated the New Testament first and published it in 1522. With the aid of his friend, Philip Melancthon, he proceeded to translate the Old Testament and finished it in 1534. This admirable translation of the Scriptures was the best weapon for carrying on the conquests of the Gospel. It is astonishing how much Luther wrote in the short space of twenty-five years. It has been calculated that a transcriber, writing rapidly for ten hours daily, would spend a whole lifetime in transcribing all of Luther's writings. And yet the additional work he performed would of itself be enough to tax the powers of an ordinary man.

One book, bearing Luther's name, all the children are familiar with. It is The Catechism. Luther's Small Catechism was published in 1529. The Elector of Saxony had commissioned him to visit the churches and schools. He found the greatest ignorance in divine things among the young and old,

and wrote this Small Catechism for their benefit. For the clergy and teachers he wrote the Large Catechism. His Small Catechism is the best school book, a precious treasure and to this day is unsurpassed. Joachim, Duke of Auhalt, wrote in his copy of the Catechism, "Next to the Bible I prize this book." Frederick II., Duke of Silesia, requested to be buried with this book in his hand. Already in the sixteenth century, the Catechism was translated into thirteen languages and since then into many more. We are indebted to Luther, also, for a Hymn Book. The first collection of German hymns was published by Luther in 1524, and contained eight hymns. ones were added from year to year, so that when Luther died, the number had increased to one hundred and fifty, of which Luther himself wrote thirtysix. He also composed admirable melodies, as the one to the powerful hymn, "A mighty fortress is our God." The hymns and tunes were quickly learned by the people, and had a powerful influence in spreading the true doctrine.



### The Piet of Augsburg.

HE gospel gained entrance into many lands. The Roman Catholic princes were desirous of suppressing it. With this end in view a diet was held at Speyer in 1529. The Evangelical party protested against religious oppression and hence arose the name Protestant.

The Emperor, Charles V., summoned a new Diet to meet at Augsburg in 1530. It was the intention at this diet to uproot and destroy the Evangelical doctrine. But the Lutherans determined to resist this. Luther wrote out the most important articles of faith. With these in hand, Melancthon composed the document universally known as the Augsburg Confession. Luther was not permitted to go to Augsburg as he was still under the ban of the empire. He tarried at Coburg. On the 25th of June, the Confession was read before the Emperor, the Evangelical Princes standing during its reading to show that they united in it. The Emperor asked it to be read in Latin, but the elector John insisted that, being on German soil, it should be read in German. Dr. Baier then read the twenty-eight articles of the Confession in a clear,

loud voice. The reading took two hours, and was listened to by several thousand persons. The Emperor paid the strictest attention. Seven princes and two Free Cities signed the Confession, but hundreds of



COBURG AND THE CASTLE.

thousands gave their glad assent to the doctrine confessed in it.

Philip Melancthon was a true friend of Luther. He was born in 1497 at Brettin, in Baden, and in his twenty-first year (1518) became Professor at Wittenberg. His fame spread throughout all Europe. He survived Luther and died April 19th, 1560.

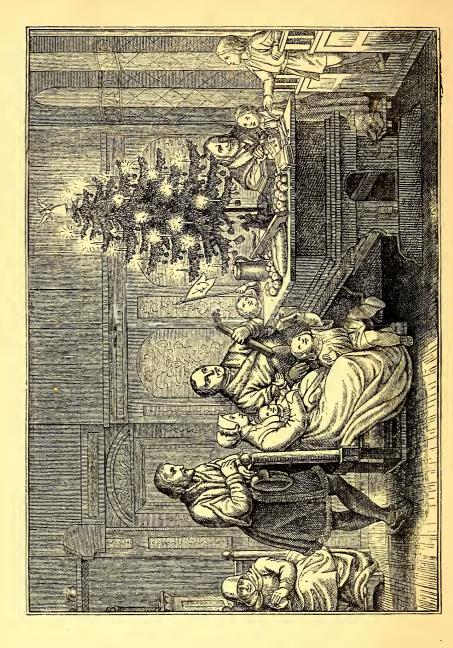
## Inther's Pomestic Kife.

N the year 1525 Luther was married to Catharine von Bora, with whom he lived a very happy life. His liberality exceeded that of many



LUTHER AND WIFE.

a wealthy man. As a father Luther was strict. On one occasion, he could not suffer his son Hans, for



some offence, to appear before him for three days, saying, "I would sooner have a dead son than a disobedient one." On the other hand, he was very kind and affectionate, so that his children not only feared him, but most sincerely loved him and confided in him. Luther was the father of six children, who all did credit to their training. John, the oldest, became a lawyer, and died in Koenigsburg in 1575; Elizabeth and Magdalena died young; Martin studied theology, but died before he had finished his studies; Paul studied medicine and became physician to the Elector of Saxony; Margaretha was married to a Prussian nobleman.

Many interesting stories could be told of Luther's happy wedded life. We could tell how he trained his son Hans, and how he gathered his family—Katie, his wife, and the six children—about the lighted Christmas-tree, and sang with them the precious Christmas hymns, as is shown in the illustration. Much might be said too of his friends, Philip Melanchthon, Dr. John Bugenhagen, Justus Jonas, George Spalatin, Prof. Creuziger, John Mathesius, John Walther the musician, and Lucas Cranach the painter. And many instances of Luther's kindness to the poor might be given, but we will content ourselves with these.

He once gave a poor beggar his last dollar, which bore the image of Prince Joachim, saying as he did so, "Joachim, come forth, the Lord is here." On another occasion, a man came to his study, asking aid. Luther had no money of his own, but he bethought him of some that had been given his youngest child by its sponsors, and gave this to the poor man. A poor student called on him, to ask for money to pay his way home. Luther searched and found a beautiful silver cup that had been presented to him by the Elector. Hastily crushing it between his hands, he said, "Here, take it to the goldsmith and whatever he gives you for it, keep."

Luther had much sorrow in his life. Reference will only be made to the death of his daughter Magdalena. Lena was a pious child and her father's favorite. When she lay ill, he asked her, "My dear little daughter, would you like to remain with your father?" She answered, "Yes, dear father, as God wills." When she was dying, he fell upon his knees by her bedside and with bitter tears prayed God to send her deliverance, and soon she fell asleep in his arms.

This must suffice. We must bring this book to a close and shall therefore tell you next of the happy death of the great Reformer.



## Kulher's Penth.

UTHER had many conflicts with false teachers, but, amidst them all, he maintained a devout and cheerful spirit. Though his great labors were interrupted by a severe illness, which caused him much suffering, his ardor never failed. When, during the winter of 1546, he was invited by the two Counts of Mansfeld to come to Mansfeld to settle a dispute between them, he gladly responded.

Towards the close of January, he went to Mansfeld, although he was sick at the time. His friend, Dr. Jonas, accompanied him from Halle. He settled the dispute and was preparing to return, when he suddenly took severely ill at Eisleben. His friends gave him the best possible attention. His two sons, Martin and Paul, with Dr. Jonas, were constantly with him. Luther felt his end approaching. He prayed fervently and exclaimed three times in succession: "Father, into thy hands I commend my spirit. Thou hast redeemed me, O Lord, thou God of truth." On the 18th of February, about three o'clock in the

morning, Dr. Jonas bent over him and asked him, "Reverend father, do you die firmly adhering to the doctrine that you preached?" The dying man answered loudly and distinctly, "Yes." This was Luther's last word. And so he died February 18th, 1546, in Eisleben, where he was born and baptized. All Lutheran Christendom lamented him. Crowds of people streamed into Eisleben where Dr. Jonas delivered an affecting funeral sermon. The body was then removed to Wittenberg. In all the villages through which the cortege passed, the bells were tolled and the people came together to do him honor. On the 22d of February, the body was deposited before the altar in the Castle Church at Wittenberg, where his grave is yet to be seen. His friend Philip Melanchthon delivered the funeral oration. What this man of God sowed, has sprung up and brought forth a million fold to the honor of our Lord Jesus Christ.



# Kulher the Children's Ariend.

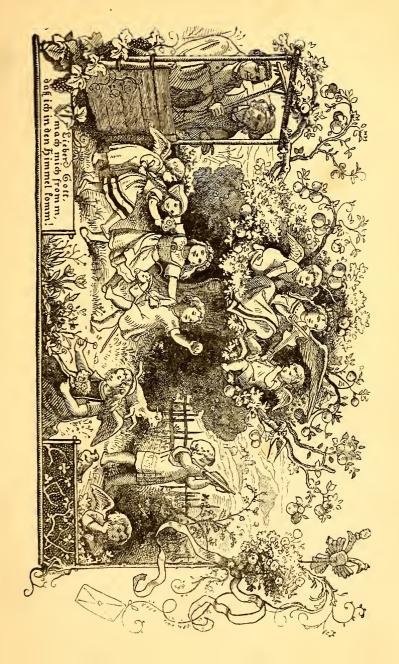
EE how merrily the children are playing with the angels. They must have fine times skipping and dancing about, when the angels vie with the birds in making sweet music. And the fruit on the trees must certainly be very good. See there is little Hans on his hobby-horse, holding up a golden apple that he has plucked, for the rest to admire. Here in the middle of the picture an angel is making a wreath of the loveliest flowers for the little girls. But that little angel there in the corner seems to be looking whether there are not more children who would like to come into the garden and play. Does any one know who that is standing beside the gardener at the gate watching the children with so much delight? It looks exactly like Dr. Martin Luther. Yes, it is he. He is so delighted with the garden that he would like all children to get there, and so he wrote a letter which you see hanging at one side of the picture, and what he describes in this letter the artist has portrayed for you in the picture, so that you can get a better idea of it.

The letter was written by Luther to his son Hans, when Luther was at Coburg Castle. In the year 1530 there was a Diet in session at Augsburg, and the princes and cities made a good confession of their faith before the Emperor. Luther had to remain away from Augsburg because the Emperor had pronounced the ban against him. But he wished to be as near as possible. He, therefore, left his family in Wittenberg and went as far as Coburg. There he offered prayer to God for the confessors, and from this place, sent letters to Augsburg, full of advice and comfort.

But he did not forget to write often to his family at Wittenberg. One day there came a letter, written by father Luther to his little boy Hans. Here is the letter:

Grace and peace in Christ, my dear little son.

I am very glad to know that you learn your lessons well, and love to say your prayers. Keep on doing so, my little boy, and when I come home, I will bring you something pretty from the fair. I know a beautiful garden, where there are a great many children in fine little coats, and they go under the trees and gather beautiful apples and pears, cherries and plums; they sing and run about, and are as happy as they can be. Sometimes they ride about on nice ponies, with golden bridles and silver saddles. I asked the man whose garden it is, what little children are these? And he told me, they are little children who love to



pray and learn, and are good. Then I said: My dear sir, I have a little boy at home; his name is little Hans Luther; would you let him come into the garden also, to eat some of these nice apples and pears, and ride on these fine little ponies, and play with these children? The man said: If he loves to say his prayers, and learn his lessons, and is a good boy, he may come. And Philip and Jocelin may come too; and when they are all together, they can play upon the fife and drum and lute and all kinds of instruments. and skip about and shoot with little cross-bows. then showed me a beautiful mossy place in the middle of the garden, for them to skip about in, with a great many golden fifes, and drums, and silver cross-bows. The children had not yet had their dinner, and I. could not wait to see them play, but I said to the man: My dear sir, I will go away and write all about it to my little son, John, and tell him to be fond of saying his prayers, and learn well, and be good, so that he may come into this garden; but he has a cousin Lehne, whom he must bring along with him. man said, very well, go write to him. Now, my dear little son, love your lessons, and your prayers, and tell Philip and Jocelin to do so too, that you may all come to the garden. May God bless you. Give cousin Lehne my love, and kiss her for me.

MARTIN LUTHER.

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